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Harvest.

We feel that the EVANGELIST should say something on the subject which has been engrossing the minds of its readers for a few weeks past. It is difficult to make the subject timely to our many readers; for be it remembered that the EVANGELIST circulates from New Jersey to California, and from Florida to Minnesota. This terirtory embraces quite a variety of climate, and while the principal cereal of the Nation—wheat—is harvested and threshed in some of the EVANGELIST'S homes, in others, the golden grain is still awaiting the knife of the reaper. We, of course, realize that with some of our readers, their harvest is not wheat, but corn which will not be gathered for weeks to come. However with the majority of those who read our paper, the wheat harvest is *the* harvest which interests them most. Our subject is therefore as timely as we can well make it to most of our readers. Great expectancies are centered in the harvest. It is the culmination of the hopes, the toil, and the fond anticipations of the husbandman, ever since he drew the first furrow, and deposited the seed in mother earth. Until the harvest came he had to depend on faith and hope for a stimulus to encourage him to expend his toil and energy necessary to insure a harvest. Faith and hope in what? The answer must be that it is in something outside of himself and over which he has no control. The fertility of the soil and other circumstances are largely under the control of the farmer, but he cannot control the elements which control the seasons, making some fruitful and others barren. This makes not only the farmer but every body else dependent upon Him who causes the sun to shine and the rain and dew to fall at his bidding. As the time intervening between the sowing of the seed and the harvest is a time for the exercise of faith, hope and prayer, so the harvest is a time for thanksgiving and praise.

Our country has, in the past several years, taking it as a whole, been richly blessed in its harvests. Last year's wheat harvest was especially bounteous. Many even went so far as to attribute the cause of the business depression existing in the country, to the bountiful wheat harvest, and instead of praise and gratitude to God we heard the refrain in the land of "too much wheat." This year the harvest is not so abundant, but there will be plenty. There should be no complaint, we are richly blessed. There is occasion for heartfelt gratitude, to the Lord of the harvest, for the bountiful supply. There is no famine in the land. There are no indications of empty storehouses—depleted granaries and elevators—in our country. There need be no lack for bread to the consumer on account of a shortage in crops. If there is distress in the land it is not because God has not exercised goodness toward us. If there is poverty or distress or stringency of money, the blame does not rest on the Almighty. We must look in other directions for cause against which to direct the complaints and murmerings for which the human heart has such an inherent tendency.

The time is here when we should deliver unto the Lord his own, in praise, and thanksgiving, and *sacrifice*; and he is entitled to a full round measure. If we as a people are in need in the midst of plenty, we must seek for the cause in the inordinate indulgences of luxuries, and worldly pleasures, and seek to curtail our appetites and desires in this direction, and in this only. May every idol in the land be made to suffer but let God be served. Let not that which belongeth unto the Lord be taken from him and be given unto luxuries and lust.

Remember while we gather in the harvest of our sowing in temporal things we are at the same time sowing spiritually, and whatsoever we sow, that shall we also reap. If we sow only to the flesh we will reap nothing but corruption; and in our spiritual sowing if we sow sparingly we shall also reap sparingly.

The Lord has given us a bountiful harvest, let us sow the seed, in the spiritual harvest, in harmony with the means with which God has supplied us, because he has only given that he may receive, and the only hope we can have to receive eternal blessings, is to give unto the Lord what is required of us in this life.

The Panegyric that God Pronounces.

"For dust thou art, and unto dust shalt thou return." Such was the eulogy uttered on the first man that ever lived, and the second man who died; and since that time there has been no material change in the order of things. The same God rules now, that ruled then, and General Grant died a few days ago as all other men die. The world has dressed in mourning and the fire of eloquence burned in many hearts, und its sparks ascended from a thousand tongues in honor of that departed hero. He fought, he conquered, he stood upon the very pinnacle of human glory; his name is drifting with the sweet perfumes of mortal greatness, and flows onward to future generations, as a mighty river does toward its ocean. Encomium after encomium will be uttered over that name—but God uttered one panegyric, and that tells it all; For dust thou art and unto dust shalt thou return.

This is the common lot of man, we all must die; and the most pressing question is; how shall we die, and what shall we gain thereby? or shall we lose? How is it with thy soul?

Earthly fame and worldly glory will avail nothing in crossing the abyss that lies between mortality and the immortal. He is truly great, who lived for Christ and died for gain.

And now, while we praise the name of him who was mighty among us, let no one be dazzled by its brightness, and leave the good profession and seek the splendor of transient greatness.

He who loves God and his Christ, and walks uprightly before men, shall shine as the stars ot the firmament, and his brightness shall never becomc dim.

The Baptism of Two Rulers.

Last March during the night when General Grant was expected to breathe his last and take his departure for the unseen, Doctor Newman was standing at the bedside of the hero watching his condition, and newspapers report that he was baptized by the divine.

In 272, A. D., a child was born in the Roman Empire, the son of a ruler. In time he became sole ruler of the Empire; and tradition tells us that in 312 A.D., while upon a march, a cross appeared before him with this inscription, "Conquer by this sign." The effect thereof was the conversion of this ruler to Christianity; and from that time on he bore the great distinction of being the first Christian emperor. He was a great man too, but like Grant, was baptized only a short time before his death.

Full Report of the German Baptist Annual Meeting.

The full report of the German Baptist Annual Meeting is before us. It contains 142 pages and sells for 30 cents, about six times the price of a New Testament in the same kind of binding. It may be interesting reading to those interested in that kind of literature. We cannot find anything worthy of space in this paper except the report of the committee to California, which we publish in another column, because it relates to the Brethren. The publishers ignore the name of German Baptist and have issued the report as the Report of the Brethren's A. M.—1885. The persistence by which they do such things will not hurt us, and if they think they can gain any prestige by clothing their literature in our church name, they are welcome to do it. Intelligent people interested in our church history will learn to distinguish us and our work from them and their work.

Immersion is Baptism.

We clip the following from the *Religious Telescope*, the organ of the United Brethren Church, and ask our readers to notice the honorable testimony to immersion as baptism by a Pedo Baptist Journal. If there is a peculiar charm about this way of baptizing even to Pedo Baptists, it also contains a "peculiar charm" to Baptists to have Pedo Baptists make such frank confessions:

BAPTISM BY IMMERSION.

On Wednesday evening of last week, High Street church of this city held a baptismal service, led by Rev. E. S. Lorenz, the pastor, and Rev. W. McKee. The services were interesting and solemn. Twenty-one were baptized in the Miami River. Rev. G. M. Matthews officiated and nineteen were baptized in this primitive manner. The services were very impressive and many praised the Lord exceedingly. Among those baptized was a son of Rev. John Kemp, (deceased) the founder of Union Biblical Seminary. There is a primitive simplicity about this manner of baptising which breaks down foolish pride and puts us back near the times of Christ. With all our fine modern notions and interpretations of baptizo and in and into, it is altogether probable that Christ was immersed in the River Jordon. Indeed, there can hardly be a reasonable doubt of it. This must ever put a peculiar charm to this mode of baptism.

A remarkable work of grace is reported at Bethany church, Philadelphia, in the last three months. The number of names voluntarily placed on the converts' roll is 530.

It is claimed by skeptics that the Bible history of the origin of man cannot be true, because the different races could not have sprung from the same original. Yet the same sceptics are ready to embrace the doctrine of Evolution, which claims that the different races were evoluted from the monkey. "Consistency thou art a jewel."

We call special attention to Bro. McFaden's article on elbow religion. We believe that any conventionality that stands between the Christian and his duty is accursed of God. The merchant does not refuse to deal with his customer until he has been formally introduced, and the customer does not wait for an introduction until he will venture to make his purchase. This thing of a Christian not being willing to notice and welcome a stranger who drops into a place of worship without first being introduced, reminds us of the Frenchman who refused to come to the rescue of a drowning man because he never had had an introduction to him. The worshipers should never hesitate to give a welcome salutation to all who enter the church. Under certain circumstances introductions are necessay to shield society, but this does not apply to church hospitality any more than to making purchases in a store for ready cash.

A Voice

From one of the "deluded," "dissatisfied," "disappointed," etc., as delineated in EVANGELIST No. 29.

For one I want my name to go upon the record. And I don't want any of that "brother's," "considerate," "cautious," "intelligent," "sober-minded," German Baptists to make the record for me, either; but while they "laugh," I want the history of the Brethren Church properly commenced and truthfully recorded by Brethren who were eye-witnesses, and whose ears heard the sayings of that devoted little band, who had the courage to stand by their colors when the dark and threatening clouds, backed by numbers, officials, and police clubs, and a calaboose, were hovering like a funeral pall over the true principles of gospel liberty at Arnold's Grove, in 1882. Yes, my brother, whoever you may be, we are satisfied with the result thus far, even, if now we were to cease our labors, enough has been accomplished to entitle the names to an honorable place in the history of the 19th century. Let it never be forgotten that the Arnold's Grove Annual Meeting was the most intolerant body that convened since the days of the Popish inquisitions. That it was intended as the crowning effort to vest all the power of the church into the hands of the bishops, and through a well organized scheme, by means of large numbers of annual committees, to destroy every vestige of congregational liberty. What do we see to-day? How many Annual Meeting committees have been sent to spy out the liberties of their churches within the past few years? Why are not the usages enforced, or the flocks scattered as prior to 1882? Let your "considerate, cautious, intelligent, far-seeing, sober-minded," German Baptists who laugh answer if they can, and if they cannot, we can and we will. It is because the little meeting at No. 7 school house and its result has put such a check upon the ambitious designs of those who hold the reigns of government in the German Baptist Church that they had to call a halt or lose all their ecclesiastical power. Not only so, but the Brethren Church, the out-growth of that little school house meeting, affords an asylum for every young sister when she tries to exercise her God-given liberty — and they gladly let her alone. Where there is no Brethren Church near for them to flee to, the "order" is enforced. Where there is such a refuge, it is these bare facts that they will not dare to deny.

I think my brother is sadly mistaken in the character he ascribes to those who "laugh." The sober-minded and intelligent see the mistake of their Annual Meeting, and they as honorable men regret it. But the bigoted and ignorant classes are the ones who laugh and try to belittle the success thus far achieved by the Brethren Church. And it is the dishonest and falsifying class that try to make the uninformed believe that the Brethren Church will soon "fizzle out." You see I am pretty well acquainted with their vocabulary and can give the very words they use, and tell the class that use them. I repeat, put my name upon record as one who claims to know, and one who is willing to submit the facts to a candid world.

P. J. BROWN.

Congress, Ohio.

Simple Faith.

There was once a good woman who was well known among her circle for her simple faith and her great calmness in the midst of many trials. Another woman living at a distance, hearing of her said, "I must go and see that woman and learn the secret of her strong, happy life." She went, and accosting the woman said, "Are you the woman of great faith?" "No," replied she, "I am not the woman with the great faith, but I am the woman with the little faith in the great God."—Ex.

The serene, silent beauty of a holy life is the most powerful influence in the world next to the might of God.